

AN EASTER-RECKONING, OR, A Free-vvill Offering

Rendering the Calves of my lips, and offering up my service to the Lord in yeelding obedience to him, in shewing the Priests and People their sins and transgressions, how they walk contrary to God and the practice of the Prophets, the holy men of God, and contrary to the practice of the holy Apostles, who were the true Ministers of Jesus Christ.

By way of Question and Answer, in several particulars;

And withall, shewing the difference of the Ministry of Christ, and the Ministry of the World or of Antichrist, and how they may be known asunder the one from the other, as the Lord hath discovered them to me by his Spirit; and that they may be known by the seal of their Apostleship, as their fruits do make them manifest.

With

A Reckoning with the Priests, giving to them that which is their due, according to the command of God and our Lord Jesus Christ, dividing the word aright, and rendering to every one their dues, both Priests and people, in obedience to the commands of the Lord;

Whereunto is annexed,

The Lords free love-offering to his own people:

And

How every one is bound in duty to be in subjection to the Lord, and to walk in obedience to his commands.

With several particulars.

First, Childrens dues, or duties to their Parents.

Secondly, Servants to their Masters.

Thirdly, Wives to their Husbands.

Fourthly, Husbands, how they ought to walk in obedience to the

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command of the Lord, in loving their wives as Christ loved his Church, and gave himself for it.

Fifthly, And how they ought to be examples of godliness, both to their Children and Servants, to teach them by their godly conversation to glorifie God, and to cherish every desire towards godliness in them.

Sixthly, And something to tradesmen and labourers, how they ought to walk, and those that keep Ale-houses, and Taverns; with several others things.

*By one whom the people of the world calls a Quaker,
But is of the divine nature made Partaker,*

And redeemed out of all kindreds, tongues, and nations of the Land of Canaan, whom the world knows not, they neither know me, nor my name: I am a Souldier, and if any inquire after me or my name, when they are arrived to Canaan, they may find it in the spiritual muster-Roll or book of Life; saith the Lord, I will give them new names which none can know but those that have them; and I witness that name given me, and it is unknowne to the world. The old man, the old name, the new man, the new name; he that is in Christ is a new creature, old things are passed away; old name, and old nature, and all things are become new name, and new nature, those that are born again, and are in Christ, baptized into Christ, and have put on Christ, they know both me and my name; and those that are in the fall, and the old nature knows neither me nor my name.

As unknown, yet well known, old men shall dream dreams, and young men shall see visions; let the Dreamer that hath a dream tell his dream; and he that hath my word, speak my word saith the Lord: what is the chaff to the wheat? Is not my word as a fire and a hammer? Yes, I witness to it, it is so; and this is written from the Spirit of the Lord, and those that know him know me, and what I say; but those that do not are in the world and knows not yet the narrow way that leadeth up to life: they are of the world, therefore speak they of the world, and the world heareth them; we are of God, who are born again, and knows the narrow way, and the entrance into the life; we are of God, he that is of God heareth us, he that is not of God heareth us not; by this we know the Spirit of truth, and the Spirit of errour, 1 John 4. 5, 6.

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Reader,

IN the reading of this ensuing Treatise, thou mayest take notice, that it was in the behalf of others, that I writ it, as well as myself, being a company of harmless and innocent creatures (called Quakers) whom the world hates; and I am made to bear the burden with them, according to the Command of God, the Father of our Lord Jesus; as it is said, Bear ye one anothers burden, and so fulfill the Law of Christ; and blessed are you, when men shall hate you, and say all manner of evil against you falsely for my names sake, rejoyce and be exceeding glad, Matth. 5. 11. 12.



To the right honourable, the General
of the Army, whose name is the
mighty Counsellor, the everlast-
ing Father, the Prince of peace.

IT hath pleased thee of thy bountifal goodness, to let thy light shine forth in these dark places, and especially in our hearts; ever blessed and praised be thy great and glorious name: we are bound in duty to give thee all the praise; and we humbly Petition thee at the throne of Grace, that thou wilt still more and more enlarge the borders of our hearts with praise to thee, and that thy wilddom may order us, and guide us in all our wayes, that

we may be made willing to do or to suffer what thou shalt see good. To thee, O thou right honourable, omnipotent, and righteous Lord God Almighty, who teacheth us the knowledge of the truth, and suffereth the Heathen to rage, and the Beast to make war with the Lamb: now that the warfare is begun, betwixt *Michael* and the Dragon, and the contest hath been, and is very hot, great, and sharpe persecution in *Egypt* and *Sodom*, so that many of thy servants do suffer; great and manifold are the dangers that is met withall, by them of the Beasts party. Now since thou sent some of thy Messengers into our coasts, some of them is beaten, some stoned, some shamefully intreated, and some hated, and reviled and many of thy Embassadors imprisoned, some of the righteous blood spilt, and some dirt cast in their faces, and the *Egyptians* and *Sodomites* now rages; and Gog and Magog gathereth together in battel against the Lamb, and the great Dragon stands up in opposition ready to devour the Man-child before he be brought forth, and to destroy the woman casting out floods of waters, of revilings and persecution after her: and they that are the greatest enemies of thy truth O thou right honourable, are no men of lesser degree, but those that go in long Robes, who use the great honour of the world, and sayes that thou sent them, and we finde them all here in these parts in *Moses* chaire, got pearking up in the highest places in the Assemblies, ruling in tyranny, burdening and oppressing poor creatures, and are as the task-Masters of *Egypt*; and now they stand up to oppose us, as *Jannes* and *Jambres* withstood *Moses*; and they are altogether in covetousness, making merchandize of souls, and are worse then *Simon Magus*; for they raise up dead stories, and adds their imaginations and own inventions to them, and so deceives the people, and they joyn hand in hand with iniquity, strengthening the hands of evil doers, and runs on in the waies of *Cain* to envy and murder; as a troop of robbers wait for a man, so the company of Priests, they murder in the way by consent, and they are exceeding proud and wanton, and lustfull, and lives in pleasures and wantonness upon earth, killing and slaying the innocent and the just, and calls the proud happy, and they that work wickedness are set up; and they rail, and lye, and speak evil of dignities, calling thy truth where it is made manifest in power, madnes, and witchery, delusion, and heresie, and
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stirs up the rude people to wrath, and envy, maliciousness, and wickedness, and cursed speaking, and they Petition to the powers of the Land, and gets these ignorant, sottish, brutish, heathenish, wilde people, to set their hands to it, that knows not the right hand from the left. Father, I pray thee forgive those unlearned people, that are led on in blindness and ignorance; and do thou strike at the blinde leaders of them, that the Ignorant that knows not what they do, may learne knowledge; and do thou send forth souldiers of thy valiant ones, such as loves not their lives unto death, who are armed with armour of proof, to come to the battle; and spare us good Lord, and deliver us by thine owne power and outstretched arm, thou hast done great things for us: though we be accounted as sheep for the slaughter all the day long, yet we are preserved in thy power which is so strong; and some of us can sing thy spiritual song, the lambs do begin to get strength, and skips upon the hills in some places; and the summer draws near wherein thou wilt make us not azy man fear, for the voice of the Turtle is heard in the Land, and many of thy enemies is already put to a stand, by reason of thine owne powerful hand, and the vials is pouring forth, the Beast is sore gored, and now he roars; praises be to thee for ever, who doth us keep and eke deliver.



To the valiant Souldiery of the Army of the Lamb.

Noble Souldier,

WHen thou art sent forth into the warfare, be bold
and valiant, and fear not man: thou hast a good
Captain, who is a valiant Champion, even the Cap-
tain of our Salvation: bring with thee thy Coat
of Mail, even the brestplate of righteousness, and the whole
armour.

armour of God; and fear not him that can kill the body; but be valiant for the truth upon the earth, and be content with thy wages, that which is right thou shalt have. I have been young, and now am old, yet I never saw the righteous forsaken, nor their seed begging bread; stand to thy arms, gird about thee thy sword, the sword of the Spirit with two edges, and cut downe the wickedness in every one, let not thy eye spare, have no pittie to the evil nature, spare neither Agag nor the best, and learne experience to know what to cut downe and what to cherish; put on also the helmet of Salvation, and let thy feet be shod with the preparation of the Gospel of Peace, and run on in delight in the wayes of Godliness, and as a good Souldier fight the good fight that thou mayest obtain the crown, and so become more then a conquerour: be bold and valiant for the truth upon earth, that God in all things may be glorified by thee. Thou mayest see in this ensuing Treatise that the battle is begun, and the Beast is raging mad; but fear not, come into the battle, and bring with thee the girdle of truth, for the cause is Gods, and he will assist thee: do but read this little Paper put into thy hand, and it will beget desires in thee; If simplicity do but lead thee in the reading, and encourage thee to press on into the warfare; it may be thou wilt finde something in it that is hard to thee; but read on, and in the end thou wilt see the large love of God to us which is hated, and reviled, and shamefully intreated, which will let thee see; that it is the Lord that doth assist us by his power, and keepeth us both day and Eke each hour; leave not till thou hast read it over, and it will to thee the Enemies subtilties discover; then come away, and do not stay to hover. Demy thy self and follow the Lamb.

One who wisheth grace mercy and peace to all those that loves the Lord Jesus Christ, desiring the welfare of all your souls, and that you may know the truth, that the truth may make you free.

Rich. Farnworth

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An Easter-Reckoning

OR

A Free-will-Offering :

Wherein we would have thee to give account, or make a full proof of thy Ministry, and give account to these ensuing particulars, and other things that is needful to be answered; answer us in them, and give us Scripture for every particular, that it is agreeable to the Doctrine of Christ and the practice of the holy Apostles, and let us reckon then with thee, and thou shalt afterwards have thy dues: first shew us by Scripture.

THou that professest thy self to be a Minister of Christ, and the Scripture to be thy rule:

Shew,

First, What Scripture thou hast for thy rule to go to *Oxford* and *Cambridge*, to be so many years there, and then come to give a meaning to the Scriptures (the conditions of the Prophets and holy Apostles) that suffered by the seed of evil doers; for what they did witness forth of the truth of God made manifest to them, by the company of chiefe-Priests, that did live in envy as thou dost.

Give account of thy Internal call to thy Ministry, and shew where ever any of the Ministers of Christ were *Oxford* and *Cambridge* men: and what Scripture thou hast for thy rule to give a meaning to the Scripture (the Saints declaration) whenas the Scripture saith, that every word of God is pure, and he that addeth to it or taketh from it shall be reproved, and found a Lier, *Prov.* 30. 5, 6. *Rev.* 22. 18, 19. and again see *Deut.* 4. 2. Thus saith the Lord, Ye shall not adde to the words which I command you, neither shal you diminish ought from it, that ye may keep the commandments of the Lord which I command you. How dost thou stand in obedience to the command of God, when thou goes to study old Authors, and Commentators, and get a rabble of notionary and stolen words into thy brain, or a paper fair written to read over, and goes into the Idols temple on the market day, where thou sellst thy wares, and tells the people that that is the Church; whenas the Scripture saith, that the Church is made all of living stones, chiefe, and pretious; and saith the Apostle, (who was

Jer. 23. 30,
31, 32.

the

2 Cor. 6. 16, the true Minister of Christ) to the Saints, ye as living stones are built up a spiritual house, an holy Priest-hood to offer up spiritual sacrifices acceptable to God by Jesus Christ, 1 Pet. 2. 5. and their bodies was made the temples of the holy Ghost, for God to dwell in, 1 Cor. 6. 19.

Gal. 1. 11, 12. And they was made an habitation for God through the Spirit, and the Apostle was made a Minister by the dispensation of the grace that was given him, Col. 1. 25, and the Apostle, he was not a Minister by the will of man but by the will of God, and was not taught of man but of God; for saith he, Brethren, the Gospel which was preached of me was not of man, for I neither received it of men, neither was I taught it of man, but by the Revelation of Jesus Christ, *verse 11, 12.* And saith he, when it pleased God, who separated me from my mothers womb, and called me by his grace to reveale his Son in me, that I might preach him among the Heathen, immediately I conferred not with flesh and blood, but went and preached the Gospel, &c. Gal. 1. 15, 16.

Now see how thou walkest answerable to these Scriptures, who calls a stone-house, that is, dead stones, lime and wood, a Church, whenas the Scripture saith, that the Church is all of living stones, 1 Pet. 2. 5. *vers.*

1 John 5. Now thou that walks contrary to the Scriptures shews the Spirit of error, and knows nothing of the life of the Scriptures, as they did that 1 John 5. 4. spoke them forth, which I bear testimony to; and as it is said, John 3. 33, Luk. 4. 32. 36. He that believeth hath set to his seal that God is true, and he that believeth is borne of God, and he that is borne of God doth not commit sin, 1 John 3. 6. 9. And he that is borne of God overcometh the world, and this is the victory that overcometh the world, even your faith; and he that is sent of God speaketh Gods word: and the word of God is quick, and powerful, sharper then a two edged sword, to the dividing asunder the joints and marrow, and is a discerner of the thoughts and intents of the heart; and the word of the Lord is like a fire and a hammer, and the word of the Lord is eternal, Immortal, and invisible, and not to be seen with carnal eyes; for the natural man knows not the things of God, because they are spiritually discerned; And no man knows the Father but the Son, neither knows any man the Son, but the Father, and he to whom he is revealed; and he that hath the Son hath life, and he that hath not the Son hath not life; and he that hath the Son hath the Father also, and he maketh his Angels Spirits, and his Ministers flames of fire, and the ministry of the Gospel is eternal, pure, and spiritual, and the word everlasting, the word of the Lord endureth for ever, And the word was in the beginning, in the beginning was the word, and the word was with God, and the word was God, and the word is invisible: what saith the Scripture? The word is nigh thee, even in thy mouth, and in thy heart (the word of faith which we preach) Rom. 10. 8. He did not send them to old Authors and Commentators, telling them of Aristotle, and such like; but did teach them as he was taught, who was the true Minister of God; and said, that when the whole Church were come together, they might all speak one by one, and if any thing was revealed to him that sat by, the first was to hold his peace, and the other was to speak, 1 Cor. 14. chap.

But how dost thou walk answerable to this Scripture, when any (as David did)

did) declare what God hath done for his soul; thou out of envy casts him into the hands of the enemy to be abused, and after to be put in the stocks, and then to write a paper full of lyes in a Petition to present to the Judge; which the nobleness of his Spirit is to be commended for rejecting thy lyes, and thou protesteth thy self to be a Minister of Christ: see whether this be not contrary to the Scripture, and shews the spirit of error, and if thy actions do not shew thee to be of that generation and seed of evil doers, that the high-Priests were, the greatest enemies to Jesus Christ, who stood in opposition against him, as thou dost, in any where he is made manifest, did not the chief-Priests and Elders of the people seek false witnesses against Christ, and took counsel by subtilty to put him to death? read *Act. 17. 19, 20, 21*. What was done to *Paul and Silas*? and and see if it be not the fruits of this ministry, deny it if thou canst, doth not thy fruits make thee manifest to be of thy Father the Devil? art not thou among the Jews and chief-Priests, killing and stoning the Prophets? didst not thou at the first, when the Lord sent to speak to thee, suffer him to be beaten, and struck with fists and staves, and others to be stoned and throwne in channels, and did not any way seek to appease the tumult? was there ever a greater wickedness acted in *Sodom*, then was by thy hearers? didst not thou come to stir up their rage again, when they were audient and attentive many of them to hear the truth declared? was ever any such things acted by the Ministers of Christ, but against them, by such as thou art? but the Lord is discovering the nakedness of all your filthiness; thou art a persecuter of the Just, and persecution is of the Devil, deny it if thou canst; and thou knows that he that commits sin is the servant of the Devil; devilish Priests is the University-men, the fruits of the old-Author-studied-spirit is revenge and persecution; as a troop of robbers waits for a man, so the company of Priests murder in the way by consent, thy fruits make thee manifest.

Mar. 26. 59

1 Joh. 3. 15.

Rom. 6. 16.

Steven who was a true Minister of Jesus Christ, he was stoned to death by the stony-hearted Jews, *Act. 7. 37, 38, 39*. and the same fruits is brought forth by thy Ministry; had not the Lord had been on our side when thy fruits were made manifest, we had been all destroyed; but praises be to our God for ever, who doth us keep and eke deliver, by his owne power and out-stretched arm; never profess thy self any longer to be a Minister of Christ, for thy Ministry is of the Devil, and his works thou dost, *John 8. 44*. and thou strengtheneth the hands of evil doers, as the false Prophets did; which ran, but the Lord never sent them, and he sent his true Prophets to cry out against them, *Jer. 23. 13*, as he doth now, to cry out against thee and such as thou art. Blush for shame, and give over deceiving the people, thou art one of those that *Jeremiah* was sent to cry out against, that holds up that filthy horrible thing, which he saw then committed in the Land, *Jer. 5. 30, 31*. thou preaches for hire, and bears rule over the people by thy means, as the false Prophets did, and thou strengthens the hands of evil doers, as they did, *Jer. 23. 13, 14*. &c. but wo is thy portion, as it was theirs, *Jer. 23. 1*. thou art a rayler, and rail-

1 Thes. 5. 15. railing is forbidden in Scripture, *render to no man railing for railing*; here-
in thou walkest contrary to the Scriptures, and shews the spirit of errour,
1 Pet. 3. 9. **1 John 4. 5, 6.**

The Servant of the Lord, or the Minister of Christ must be gentle to-
2 Tim. 2. 24, 25. wards all men, even to them that oppose themselves; but thou walkest
contrary to the Scripture in this, and shews the spirit of error.

The Ministers of Christ was to watch for the souls, but thou seeks to
Heb. 13. 17 destroy them, that persecutes and imprisons, and knows not those whom
the Lord hath purchased to himself, **1 John 3. 1, 2.** Herein thou walkest
contrary to the Scriptures, and shews the Spirit of error, bitterness, ma-
lice, and envy: blush for shame, and give over deceiving the People, the
wo is to thee, **Ezek. 34. 2.**

Jesus Christ saith to his, *Be not ye called of men Masters*, **Mat. 23. 8.**
and the Apostle who was a true Minister, and did abide in his doctrine,
said, that he made himself servant to all, in obedience to the command
of Jesus Christ, **1 Cor. 9. 19.** but thou art called Master, and loves to be
so, and art scornful, walking contrary to the Scriptures, shewing the spi-
rit of error.

Secondly, Thou professest the Scripture to be thy rule, what Scripture
Acts 20. 33, 34. hast thou for thy rule to take Tythes? did ever the Ministers of Jesus
Christ do so? *Paul* who was a true Minister, he covered no mans silver
nor gold, he took God to witness it; but thou covers after other mens
Eph. 5. 3. labours, calling them thy dues; and covetousness is forbidden by the
Heb. 13. 5. Ministers of Jesus Christ; *Paul* saith, Let not covetousness be once named
Col. 3. 5. amongst you, as becometh Saints; and again saith he, Let your conversa-
tion be without covetousness; and covetousness is Idolatry, and draweth
Jer. 6. 13. your hearts from the Lord: and thou, and thy function are altogether in
Ezek. 33. 31 covetousness, wallowing in the mire and filth of your owne conceivings
Luk. 16. 14. and imaginations, letting open the floud-gate of malice, and wickedness,
1 Tim. 6. 9, reaching for money, which is the root of all evil, and that is the ground
10. of your doctrine; without money will ye do nothing, like unto the false
Priests, and false Prophets, that *Micah* was sent to cry out against, saith
he, Put into their mouths, and they cry peace, peace; put not into their
mouths, and they prepare war, **Mic. 3. 11.** Nay, thou shames not to call for
wages of those that thou dost no service to, and threatneth with the Law,
contrary to Jesus the doctrine of Christ, **Mat. 5. 40.** **1 Cor. 6. 1.** herein thou
walks contrary to the Scriptures, the conditions of the holy men of God,
shewing that thou art guided by a spirit of error.

There was Tythes paid in the time of the Law, and the Levites that re-
ceived Tythes, they had no part nor portion in the promised Land, and the
Levites that received Tythes, they was to let their gates stand open, that
the widows, the strangers, and the fatherless might come in to be filled and
Deut. 14. 27 satished, the poor, the widows, and strangers, and fatherless, had as much
28, 29. out of the Tythes as they stood in need of, food and rayment, that there
might be no begger in Israel, that the Lord God might bless them.

When Jesus Christ came, he took away both the Tythes, Priest-hood,
and

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and the Covenant which was broken, and establish another Covenant, upon better promises, he took away the first, that he might establish the second, *Heb. 8.7, 8, 9, &c. Heb. 10.9.*

And thou holdest up those things which Jesus Christ came to throw down, herein thou walkest contrary to the Scripture, and art guided by the spirit of error: Thou beest, repent, and blush for shame.

Thirdly, What Scripture hast thou for thy rule, to take Tythe-wool, and Tythe Lambs? did ever the Ministers of Jesus Christ do so? the Idol-shepherds, and the false Prophets did, which the Lord sent his true Prophets to cry woe against, *Ezek. 34.1, 2.* saith he, *Woe to the Idol-Shepherds, that teach for the fleece, and feed themselves with the fat, but feeds not the flock,* Woe was their portion, and woe is thine that holds up the same things that the Idol-shepherds, and the false Prophets did, and professeth thyself to be a Minister of Christ, but thou art discovered by the Spirit of the Lord to be amongst the false Prophets that were enemies to God as thou art, but the Lord is against thee, as he was against them. See *Jen. 23.30, 31, 32.*

Repent, and give over thy deceivings; and deceive the people no longer, lest the judgements of God fall down from Heaven upon thee.

Fourthly, What Scripture hast thou for thy rule, to take mony for Kine and Calves, Mares, and Foals, and for reek passing up Chimnies, and mony for Eggs, and Tythe-Apples, Plumbs, and Cherries? art thou not a task-master of Egypt, and walks contrary the Scriptures?

Fifthly, What Scripture hast thou for thy rule, to take mony of servants for their wages? Is this according to the Scripture? It sheweth thy covetous minde, and that thou art not acquainted with the life of the Scriptures, but art in the broad way, that leads to destruction, and art *Demas-like*, and loves this present evil world, *2 Tim. 4.10.* and art unacquainted with that spirit that was in *Paul*, who said Godliness with contentment was great gain, *1 Tim. 5.* for saith he, *we brought nothing into the world, and it is certain that we shall carry nothing forth, and having food and rayment, let us therewith be content;* this was the condition of the Minister of God, who was guided by the Spirit of God, *1 Tim. 5.6, 7, 8.* But thou walkest contrary to the Scripture, and art with those that the Apostles speaks of in the ninth and tenth verses.

But saith he, *they that will be rich fall into divers temptations, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of mony is the root of all evil, which while some coveted after, they erred from the Faith,* as thou dost, which walks contrary to *Gal. 1. 10.* Christ, and his Apostles, being a man-pleaser, a time-server, and not the servant of Christ.

Sixthly, What Scripture hast thou for thy rule, to sprinkle infants, which neither Christ nor his Apostles ever did, and thou tellst them it is an Ordinance of Christ, when it is but a mark of the Beast, *Rev. 13.16, 17, 18.* The Apostle who was a true Minister of Jesus Christ, said he was

1 Cor. 12.

13.

Eph. 4. 4, 5,

6.

Gal. 3. 27.

Gal. 5. 24.

Col. 3. 10, 11

2 Cor. 5. 17,

18, 19.

Col. 2. 8.

sent to preach and not to baptize; and that they were by one Spirit, baptized into one body, and were made to drinke into one spirit; and that there is but one faith, one Lord, one Baptisme, and that they which were baptized into Christ, had put on Christ, and they that were Christs have crucified the flesh, with the affections and lusts thereof, and that he that was in Christ was a new creature, old things were passed away, & all things become new; but thou dost make it appear that thou art in the old nature, and cloathed with inventions, teaching the people for doctrine the traditions and customes of men of corrupt hearts, who are alive in the flesh of the flesh, and knows nothing of the ingrafting into Christ, they who are dead with Christ, are dead to the rudiments of the world, and they deny thy inventions, as the Ministers of Christ did, *Col. 2. 20, 21, 22, 23.* verses.

Seventhly, What Scripture hast thou for thy rule, to take money for marrying people, and for burying them, as thou dost? without money wilt thou do nothing; as the Prophet *Micah* saith, The Priests, they preach for hire, and lean upon the Lord, and say, Is not the Lord amongst us? whenas, saith the Lord, They ran, but I did not send them, therefore they shall not profit the people at all, as now it is made manifest, *Jer. 23. 32* verse.

Thou runs on in the waies of *Cain*, to envy, and hatred; as *Balaams* Priests did, teaching for gifts and rewards, *Jude 11*. But the Lord will out off the Land the remnant of *Baal*, and thename of the *Chemarims*, with the Priests, and they shall wear no more a rough garment to deceive *Zeph. 1. 4. Zach. 13. 4.* vers.

1 Cor. 10.

20, 21.

What Scripture hast thou for thy rule, to take offering-pennies of the people for bread and wine? which thou calls a communion of Saints, when it is but a sacrificing to Idols, a company of corrupt hearts, all mixt together joyning in Iniquity, not knowing the body of Christ, which is spiritual, and not to be known carnally; *he that eateth and drinketh unworthily, not discerning the Lords body, eates and drinks damnation to himself*; and that which the Gentiles sacrifice, they sacrifice to Devils, and not unto God; all being Gentiles in their first nature, drinking the cup of Devils, who discerneth not the Lords body; *what fellowship hath light with darkness, and what agreement hath the Temple of God with Idols,*

Gen. 3. 15.

1 Job. 3. 5.

1 Cor. 6. 19.

Rev. 21. 1,

23.

Heb. 12. 22,

13.

2 Pet. 1. 21,

22.

Mica. 4.

Job. 3. 5, 6.

and what concord hath Christ with Belial, or he that believeth with an Infidel? 2 Cor. 6. 16, 17, 18. verse. Hath not God put enmity betwixt the two seeds, and they cannot be reconciled together? the promise is that the seed of the woman shall bruise the Serpents head, and where his promise is fulfilled, in those whose bodies are made the temples of the holy Ghost, the tabernacle of God being with men of pure hearts, they are brought to the Church of the first-borne written in heaven, to an innumerable company of Angels, to the Spirits of just men made perfect, being reconciled to the Lord, and sanctified by the living word, which liveth and endureth for ever, the mountain of the Lords house, being established in the top of the mountains; those that are born againe, of water, and the spirit

spirit, and baptized into one body which is spiritual, are made to eat 1 Pet. 3. 23.
 all of one bread; which bread is Christ, who is a Mystery to the world; John 6. 47,
 and those that are of the eternal birth, who eat of the hidden Manna, 48.
 and drinks all at one rock, the head of the fountain, where they have
 free access to the throne of grace, where the Lords delight is, and their John 4. 23,
 worship is spiritual, having fellowship with the Father and the Son, 24.
 which thou shews thy self to be ignorant of, that walks contrary to Christ 1 John 1. 3.
 and his Apostles, and to the divine power of truth, the guiding and lead-
 ing of the holy Ghost, and blessed Spirit of truth, who hath made his love Rom. 8. 5, 9,
 freely known unto some of us, and hath led us up to the Canaan, where the 19, 11, 14,
 spiritual banqueting-house of the Lords love is, and makes us to eat of 15.
 his rich mercies, the bread which we break is the body of Christ, and the Cant. 2. 3,
 Cup which we drinke is the blood of Christ, which is a mystery to the 4. 5.
 seed of the Serpent, the generation of evil doers. such as thou art, that 1 Cor. 10.
 walks contrary to the Scriptures, and he that walketh contrary to the 15, 16, 17.
 Scriptures is to be noted, that he may be put to shame, 2 Thes. 3. 14. Gal. 6. 16.

Therefore for conscience sake, I am bound to write to thee, to shew
 thee thy deceits, and how thou walks contrary to the Scriptures in all 2 Tim. 3. 8,
 things, and art as *Jannes and Jambres*, that withstood *Moses*, opposing 9.
 the power of the truth where it is made manifest, but thy folly doth ap-
 pear as theirs did; thou wilt neither go into the Kingdom of heaven thy self, Mat. 23.
 nor suffer them that would to enter; but wo is thy portion: Repent, sit 13, 14, 15,
 down and lament, and give over deceiving the people, the Lord is against 16.
 thee, and such as thou art.

Thou hast a long time deceived us, in telling us that thou wast a Mini-
 ster of Christ, and hath taken our money for that which is no bread, and
 we have spent our labour for that which gave us no satisfaction. Now we
 would have thee to give us an account to 8 particulars by Scripture, and
 prove thy self, or else be ashamed for ever; If thou cannot give us an
 account, we utterly deny thee; and accordingly as good *Zacharias* did
 when Christ passed by, he saw himself to be a thief, he came and restored Jer. 23. 30,
 fourfold; do thou likewise, and confess thy faults to us here openly, and 31.
 make us restitution. First, Hast thou not stoln thy word from thy neigh- John 10. 1,
 bour, and art exalted above the cross? see if it be not so, Job. 10. 1. saith 8, 10, 12,
 Jesus Christ, *All that ever came before me are thieves and robbers*; here clear 13.
 thy self by Scripture, to be a hireling, that thou mayest easily, and the
 hireling fleeth because he is an hireling, John 10. 12, 13. But now give a rea-
 son of the hope that is in thee, and give account of things done in the bo-
 dy: we finde by Scripture that death reigned from Adam till Moses, and
 something of it by experience, we witness of it in our selves, and that
 thou did never profit us at all, we lay wounded till the Lord of his mercy
 came and visited us with his love, and poured into our souls the oyle of
 faith, and the wine of his free love, and he is worthy of the praise.

Death reigned from Adam till Moses, the Law and the Prophets are till Rom. 5. 13,
 John, John he came burning and shining; amongst those which was 14.
 born of women was not a greater then John, yet he that is least in the King-
 dom.

Kingdome of heaven is greater then he.

Q. 1. How camest thou through these Ministrations in the inward man? give us account of every Ministration how it was with thee, before thou came to *Moses* Ministry, and how it was with thee in it, and what was shaken down by it, and how thou left that administration, to come into the Prophecies, and what it is that the Angels do administer to, and how thou came to that administration of *John*, who came burning and shining, and how thou wast when thou came into the wilderness, and what is the fallow ground that is ript up, and the tree that is cut down, and the restitution that is to be made, and how thou left that administration to Mal. 3. 2, 3. come into the least in the Kingdome, how thou came thorow the fire, where Isa. 30. 32, the Lord sits as refiner, and whether he leave any lust unburnt up, when he passeth through the Land, with his grounded staffe, with battels of Shakings, as with tabrets, and harps, and where the grave is, and the great river *Euphrates*, where the Kings of the earth have their passage, and how the soul comes to be redeemed; what it is, and how it is raised up out of the heart of the earth, to glorifie God.

These with the other eight particulars, give us an account of, that we may see whether thou be a right master-builder yea or no; for now the Lord is working a strange work in the earth, which thou never was acquainted with; whilst we were under thy ministry, we finde him setting up the Ministry of his Son in our souls, and he teacheth us freely according to the promises made by his servants the Prophets, as in *Jer. 31. chap. 31, 32, 33, 34.* and *Isa. 54. 13, 14.* and *Ezek. 34. 11, 12, 13, 14, 15, 16.* and *Ezek. 36. 23, 24, 25, 26, 27, 28, 29.* and in *Joh. 6. 45.* and *Joh. 14. 16, 17.* saith Jesus Christ, *I will pray to the Father, and he shall give you another Comforter, that he may abide with you for ever:* Now we find that what he prayed for, he was heard in; and now in some measure we witness the efficacy of his prayers to our souls: and this Spirit we find teaching us, even the Spirit of Truth, which leadeth us into his everlasting truth, *Joh. 14. 17, 26.* and *1 Joh. 2. 20, 27.* the Lord is making good these promises to our souls; and lets us see the deceits, wherein thou hast deceived us, now we stand bound in duty to give him all the praise, and we are bound in conscience, to testifie against thy deceits, all our dayes, and for conscience sake are we bound to do that which is right in the sight of God, and we find his Ministry to be free, it hath no sale set upon it, and thus saith the Lord, Why do you spend your money for that which is not bread, and your labour for that which doth not satifie? *Isa. 55. 2.*

*The Lord is
teacher
himself.*

*Heb. 8. 10,
11.*

Now our answer is, We knew not but that we was in the right way, for they told us that they were the Ministers of the Gospel, and said, If we did neglect so great salvation, how should we escape that damnation? and we followed them, till now, that thou hast in some measure made thy love known unto us, in letting thy light shine into our hearts, ever praised be thy name.

But now, thus saith the Lord, *Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of? Isa. 2. 22.* And hearken ye diligent-

allegedly unto me, hear, and your soul shall live, and I will make with you an everlasting Covenant, even the sure mercies of David, Isa. 55. 3, 4.

And saith the Lord, What fellowship hath righteousness with unrighteousness, and the temple of God with Idols? and, Be ye seperate, and touch no unclean thing, and I will receive you, saith the Lord, and I will be to you a God, and ye shall be to me a people, 2 Cor. 6. 17, 18.

Now for conscience sake towards God, even for righteousness sake, are we in obedience to the commands of God: and we cannot in conscience pay for that which is the free gift of God, whose wisdom is not to be bought nor sold, Job 28. Therefore we cannot, but return all praises to the Lord, who is worthy to be praised, and glorified for ever, and ever. Amen.

Object. But it may be objected, and said, That Paul said, thou shalt not muzzle the mouth of the ox that treadeth out the Corne, and that he that preacheth the Gospel, should live on the Gospel; and if we sow unto you spiritual things, it is a small matter if we reap of your carnal things, 1 Cor. 9.

I answer by way of objection, Let me aske you who it was that the Apostle spoke to, was it the world, or was it not the seal of his Apostleship? and was they drunkards, and swearers, and proud, and covetous persons, lyers, hypocrites, and dissemblers, lustful, and revengeful ones, scoffers, and scorers, haters, backbiters, cozeners and cheaters, whoremongers, and adulterers, and such like? are not the wicked as chaffe, stubble, briers, and thornes? is there any vines amongst such? is not the tree known by its fruits? and is not every corrupt tree to be hewn down, and cast into the fire? and is not the ground that bringeth forth briers and thornes, rejected, and is nigh unto cursing, and burning? and is not the wicked as chaffe? is not such for the fire? see *Mal. 4. 1.* was the Apostles seal such? nay, did he not say, that the unrighteous, and they that did such things, should not inherit the kingdom of God? 1 Cor. 6. 9, 10, 11. Gal. 5. 19, 20, 21. See if such fruits be not brought forth by the Ministry of the world, is there any thing brought forth but wild grapes? where is the corne trodden out? where is the vineyard planted? where is the everlasting Gospel preached, which is the power of God unto salvation? are they not despised, and hated by the Ministry of the world, that are brought to know the power of God, which breaketh the hearts, and brings into contrition of spirit; as the Lord saith by the prophet *Isaiah*, To this man will I look that is poor, and of a contrite spirit, and trembleth at my word, *Isa. 66. 2.* but was not such hated then, that was brought to tremble at the powerfull workings of God, as was in *Isaiah*s time, *Isa. 66. 5.* Thus saith the Lord by his servant the prophet, Hear ye the word of the Lord, all ye that tremble at his word, your brethren that hated you, and cast you out for his name sake, said, Let the Lord be glorified; but he shall appear to your joy, and to their shame; do not those that know not the powerful workings of God, in shaking the earthly hearts, and ripping up the fallow ground, that he may plant; do not, I say, Priests and people

people now hate and despise those that are brought to tremble at the word of the Lord, *Isa. 66. 5.*

The seal of the Apostleship of Christs Ministry.

Paul he planted, and *Apollo* watered, and they wrought out their salvation with fear, and trembling, and was not the seal of his Apostleship such as were spiritual? was they not Epistles written in one anothers hearts? was they not manifestly declared to be the Epistle of Christ, seen, and read of all men, not with pen and ink, in tables of stone, but in the fleshly tables of the heart? *2 Cor. 3. 1, 2, 3.* was they not such as was washed, and cleansed, and justified, and sanctified, in the name and power of the Lord Jesus, and by the Spirit of our God? *1 Cor. 6. 11.* was they not such as was made to sit together with Christ in heavenly places, who was the workmanship of God, created in Christ Jesus unto good works? was they not such as were born again, of the eternal birth? was they not of one heart, and one minde? had they not crucified the flesh, with the affections and lusts thereof? Was they not baptized by one Spirit into body? Was not their bodies made the temples of the Holy Ghost for God to dwell in? and was not their worship spiritual? and their fellowship was with the Father and the Son, such were the seal of his Apostleship.

But how many is there of you of one heart and one minde? are you not many mindes, and lives in confusion?

Was they not Ministers of the Gospel, made able Ministers of the Spirit, and not of the letter? *2 Cor. 3. 6, 7, 8.*

Did not the Apostle say in *1 Cor. 9. 15, 16, 17, 18, 19.* that he used none of those things, neither did he write that they should be done unto him? as he saith in another place, he coveted no mans silver nor gold, he took God to witness it, and in that Chapter he said, It were better for him to dye, then to make the Gospel of Christ burdensome, and that necessity was laid upon him to preach the Gospel; and he writ to *Peter* to take the care of flock willingly, not by constraint, not for filthy lucre, but of ready minde, *1 Pet. 5. 2, 3, 4.* and to be examples to the flock.

But their practice and the seal of their Apostleship, will condemne thee, and thy Apostleship, and such as thou art, that art constrained by rythes, gifts, and rewards, and makes your Ministry burdensome, and are task-masters of *Egypt*, but the Lord is delivering his people out of your hands.

Come now, let us reason together a little, and what is due, if it be all the plagues that is written in the book, thou and they that act in unrighteousness, and speak your own inventions, must have the plagues of God, therefore take heed of living in imaginations, and adding your humane inventions, and say it is the word of the Lord, the word of the Lord, it is pure, and saith he, He that adds or diminishes, must partake of the plagues and wrath of the Almighty. See *Reu. 22. 18. Reu. 22. 19.*

It may be objected by the Priests of *Baal*, and their confederates, that are with them in the vanity, as it was with the people in former ages, the

the leaders of them causing them to erre, *Iſa. 9. 16.* but there is like Priest like People *Hof. 4. 9.* Well, let us reason together a little, and take that which is your due, put forth your Objection.

Obj. Is not the labourer worthy of his hire? and doth not the Scripture say, *Render to every man his due?*

Yes, It doth so; but let me tell you, all ye that contend for *Baal* *Mat. 6. 24.* and *Mammon*; that no man can serve two Masters, so saith the Scripture, he that commits sin, is the servant of sin, *John 8. 34.* and the wages of sin is death, and wo is the portion of hypocrites, and the unprofitable servant shall be cast into utter darkness; wo to the crown of pride, that is the due: wo to the drunkards of *Ephraim*, wo to the wicked, it shall be ill with them: Wo to them that ran, but the Lord never sent them, they are unprofitable servants, *Jer. 23.* and the wicked and all that forget God shall be cast into hell, that is the portion of all those that act in iniquity, *Rom. 2. 13,* and swallow up sin with greediness, drawing iniquity as with cords of vanity, whose throats are open Sepulchres, and cannot cease from sin; and a double minded man is unstable in all his waies, and wrests the Scripture to his owne destruction, who are not taught of God, nor guided by the Spirit of God, and he will reward every one according to his deeds, tribulation and anguish to all that do evil, both Priest and People, that is their due, *Rom. 1. 6, 7, 8.*

Object. It may be said, *Thou justifies thy self, and condemnest us, and the Scripture saith, That there is none righteous, no not one; and he that saith he hath no sin deceiveth himself, and the truth is not in him,* *1 Joh. 1.*

Ans. I answer, both for my self and for all that are guided by the same guide; for it is for their sakes that I write, to speake and expositulate the case in their behalf, for all that are guided by the Spirit of God, they are but one in the manifestation and growth, so far as they are grown up, and the strong is therefore to watch over the weak; so for conscience sake towards God I am bound to speake according to the command of God, to bear one anothers burden, and so fulfill the Law of Christ: Well, though I be accounted as a mad-man, and a fool with the world, I am content to bear it; but as for self-Justification, I deny it, *It is God that justifieth, who art thou that dost condemn, or layeth any thing to the charge of Gods Elect?* I know my redeemer liveth, and as for condemning you, your fruits do make you manifest; do you not scoffe, and scorn, & mock, and deride, lye, and swear, and curse, full of cursed speakings, and stones in the streets, and throws stones at our doors? but that it is Lord that doth preserve us, we should be destroyed, these is the fruits of the Reprobates. *Gal. 5. 2.*

Now to come to thee, thou that art the leader of the peoply, dost not thou cause them to err, and strengthens the hand of evil doers? when didst thou reprove them? whereas the servant of the Lord should reprove sin in the gates, but dost thou so? herein thou err'st from the Scriptures: dost thou not raile against us in the publick assemblies, and cast false aspersions upon us, which thou canst not prove? If thou canst prove any thing against us that is evil, reprove it, and we shall bear the shame, and if we do any wayes transgress an outward law, we are willing to suffer by it as transgressors; but hadst thou been what thou dost profess thy self

to be a true Shepherd, thou wouldst have come and taken us from the wolf, as thou callest him, and by thy spiritual weapons have slain fleshly fancies, where thou hadst discovered them; and then thou wouldst have got thy self a praise, and then thou wouldst have proved thy self to be the good Shepherd; for he laid downe his life for the sheep, but the hireling fleeth, because he is an hireling, and the theife cometh not but to kill, and to steal, and to destroy; and as to the other part of the objection, that there is none righteous, no not one, and that he that saith, he hath no sin deceiveth himself, and the truth is not in him;

Answ. It is true, every man by nature is the child of wrath, and he that commits sin is the servant of sin, and all have sinned, and com'd short of the glory of God, and are fallen from their maker, and a flaming sword is set, which turneth every way to keep the tree of life, and nothing that disobeys shall enter into paradise, there is enmity put betwixt the two seeds, and the one acts altogether in unrighteousness, and the other in righteousness. *Little children, let no man deceive you, he that doth righteousness is righteous, as he is righteous: he that commiteth sin is of the Devil, by this are the children of God, and the children of the Devil made manifest, 1 John 3.7,8,9,10.*

1 Pet. 1. 20,

21.

Joh. 3. 5, 6.

Joh. 1. 12,

13.

1 Cor. 2.

11, 12, 13,

14, 15, 16.

1 Joh. 3. 4,

5, 6, 8.

2 Pet. 1.

1 Pet. 4. 1,

2, 3, 4.

Tit. 1. 16.

1 Joh. 3. 15,

1 John 3.

12, 13.

Now the Scriptures were not given forth by the will of man; holy men of God spoke as they were moved by the holy Ghost; the will of man hath nothing to do with them, it is another seed which owneth them, which seed is begotten, not by the will of man, but by the will of God; for that which is flesh is flesh, and that which is spirit is spirit, there is a natural man and there is a spiritual man, and the one is of the earth earthly, the other is Lord from heaven, & as is the earthly, such are they that are earthly, as is the heavenly, such are they that are heavenly; but the natural man knows not the things of God, because they are spiritually discerned, and the first nature sins; it is Christ where he is made manifest, that doth destroy sin; and the old man being crucified, and the body of sin put off, the works of the Devil destroyed, the old leaven purged out, the new man being raised up, as in measure we witness, the pure light of God convincing us of sin and evil, which causeth us to forsake our evil deeds which we lived in, in the time that we were under thy dark ministry, and as we are brought to cast off the works of darkness, and put on the armour of light, departing from iniquity, we become a prey to those that live and act in wickedness, such as thou, and thy hearers, who are of the seed of evil doers, that delights altogether in uncleanness, which persecutes those which are of the seed of Abraham; as it was it is, they that are after the flesh, they know not them that are after the spirit, but raiseth up war against them, as it is now made manifest by thee, and thy ministry, and such as thou art, that do act in unrighteousness, persecuting, and imprisoning, killing, and slaying the righteous ones in your hearts, as it is by your fruits made manifest, deny it if you can; they that are after the flesh, they persecute them that are after the spirit, and he that commiteth sin is the servant of sin, and if you say you have no sin that lives

lives altogether in the fall, you would be lyers indeed, for your fruits would declare against you, and he that doth not righteousness is not of God, neither he that loveth not his brother; be not deceived, God will 1 Joh. 2.4, not be mocked, such as ye sow, such shall ye reap, they that sow to the flesh, shall of the flesh reap corruption, and the whole world lyeth in 1 Joh. 4.20 wickedness; but blessed be our God, who hath letten us see thy deceits, and the deceits of the world in some measure, and perswadeth us to forsake them, which worketh a reformation in us, and causeth us to do as we would be done by, according to the righteous law of God written in our hearts, and we are commanded to have no fellowship with the unfruitful works of darkness, but rather reprove them, Eph. 5.11. and as we are guided by the light of God in us, that sheweth us sin and evil, the grace of God teaching us to deny ungodliness, and worldly lusts in measure, as we have received and grace for grace, and strength and increase 2 Pet. 1.19. in the knowledge of our Lord and Saviour Jesus Christ; and as purity 2 Cor. 4.6, doth arise in us, it unites our hearts together, in the unity of the blessed 7, 8, 9, 10, 11. Spirit, and causeth us to meet together, to declare what God hath done for our souls; and as we are guided by the pure light of God in us, it leadeth us out of the fall up to God; they who are got through into the Covenant, can witness that their souls are purified in yielding obedience to the commands of the Spirit, being borne again, and loves one another with a pure heart fervently, 1 Pet. 1: 22, 23. and we in our measure of grace, do witness the Lord to be good and gracious indeed, and he teacheth us to profit in his Ministry, and we are pressing after towards the mark, but as many as are perfect are steadfast, and unmoveable in the will of God: as in Phil. 3.15, 16. but we are not yet grown up to that height, which we have but even a glimmering of, that which some hath already attained to; but being obedient to what we have received of the Lord, it teacheth us to act in righteousness, and to stand in obedience to the command of God, and to walk humbly before him; but as the pure seed of God comes to be raised up out of death now, death comes to pass over that which kept it in death, and death being swallowed up in victory, and the old man being crucified, as the *Corinthians*, and the *Ephesians*, 1 Cor. 15. and *Romans* did witness, and the same seed witnesseth with them in those 44, 45, 46, that are grown up, and com'd out of the fall, and gathered into the everlasting Covenant, they are able to witness forth through the power of 47, 48, 49, God, the truth made manifest in them; where the old man is destroyed, 50, 51. the new man is raised up: but there is two seeds, learn to know the 1 Cor. 2.4, difference of them, the one of the bond-woman, and the other of the 5, 6, 7. free-woman cast out the bond-woman and her son, that the son of the Col. 3. 10. free-woman; may take place: And what saith the Apostle, in the Epistle Gal. 4. 22, to the *Romans*? *How shall we that are dead to sin, live any longer therein?* and 23, & 18. saith he, *As ye have yeilded your selves members to act iniquity unto iniquity;* 29, 30, 31 *so now yeeld your selves members to act righteousness unto holiness, that your* Rom. 6.6, *fruit may be to the praise and glory of God;* 7, 8, 9. the one seed doth dishonour Rom. 6.18 God, and the other seed which is borne of God and doth not commit 19, 20, 21 sin, glorifieth God.

1 Joh. 3. 9. He that is born of God sinneth not, neither can he commit sin, because
Gal. 3. 10. his seed remains in him : learne to know each seed, and see that the blessing is to the one, and the curse is to the other, for God is now confounding the wisdom of the wise, and bringing to nothing the counsel of the prudent, and revealing himself to Babes ; and he will reward every one according to their deeds. Thus saith the Lord, Wo to the wicked, it shall be ill with them, and they shall be rewarded according to their doings, Isa. 3. 11. now see if you be not workers of iniquity, which the woe is to.

Isa. 3. 10. But say unto the righteous, It shall be well with them, and they shall eat the
Luke 6. 22, fruit of their doings ; and blessed are you when men shall hate you, and revile,
23. and persecute you, and speak all manner of evil of you, rejoyce and be exceeding glad, for great is your reward in heaven ; but you shall be hated of all men for my names sake, but blessed are you that suffer persecution for righteousness sake, for yours is the kingdom of heaven : and set your affections on things above, and not on things on the earth, and take no thought saying, what shall we eat, and what shall we drink, and wherewith shall we be clothed ? consider the Ravens, they have neither barn nor storehouse, and yet your heavenly Father provideth for them ; consider the Lilies, they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these, and seek ye the kingdom of heaven and his righteousness, and all these things shall be added unto you. And freely ye have received, freely give, & they did abide in his doctrine, and had the blessing of our Lord Jesus Christ ; as in Mat. 25. and they gave all honour, and glory, and praise, and thanks to the Lord, to whom it did belong, and to whom it was and is due ; for Jesus Christ reproveth those that sought for honour one of another, as the Jewes did ; so do the world now, Jam. 2. 1, 2, who are out of the faith of our Lord Jesus Christ, which is without respect of persons, who hath made the Nations of the earth of one blood, Act. 17. 26. and with him there is no respect of persons : and saith the Lord, 1 will
Isa. 42. 8. not give my honour to graven images, and how can ye believe that seeks honour one of another ? and seeks not the honour that is of God, as to do unto all men as ye would be done by, and to love the Lord with all your heart, and to prefer one before another in love without partiality, or without respect of persons, not having mens persons in admiration, because of advantage, but to love the Lord out of a pure heart, and to love one another in him : he that loveth him that begat, loveth him that is begotten of him, standing in obedience to his commands, giving him all the
1 Joh. 5. 1, 2 honour and glory to whom it is due ; who is worthy, who is worthy to be praised, honoured, and glorified for ever.

All ye Saints of the Lord, bless ye the Lord, praise him, and magnifie him for ever, who doth us keep, and save, and eke deliver : praises be to him for ever, and let all that love him say amen, that he may have his due.

The natural man that knows not the things of God, which are spiritually discerned, findes nothing but that which is earthly and carnal, and sets up an outward, carnal, and earthly worship, not knowing God who is

a spirit, nor those that are spiritual, that are of the seed of *Abraham*, and worship God in spirit; behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God! and the world knoweth us not, because it knew him not, and they are of the world, therefore speak they of the world, and the world heareth them; we are of God, he that is of God heareth us, he that is not of God heareth us not, hereby know we the spirit of truth, and the spirit of error, *1 John* 3.1, 2, 4.5,6.

Object. It may be objected and said, that no man goes a warfare at any time, on his own charges.

Ans. Let me answer by way of Query.

Whether art thou in the spiritual or carnal warfare? dost thou not joyn with the wicked to persecute the just, and are not thy Arguments and thy wisdom earthly and carnal, raising up war against the innocent? dost thou not joyn hand in hand with the wicked to persecute? and persecution is of the Devil, deny it if thou canst, whoever thou art that dost object: and his servants ye are to whom ye do obey: if thou obey thy own will, to have thy lustful minde satisfied by way of revenge, thou art out of the work of God, and art in the warfare with the dragon, raising up war against the Lamb; Gog and Magog joyning and mustering up their forces against the Lamb, the Beast making war with the Saint and the Lamb: and for thy reward, whosoever thou art that persecutes the righteous ones, *It were better for thee that a Mill-stone were hanged about thy neck, and thou cast into the sea.* The Lord is now clearing up the innocency of his people, and they that make war with the Lamb by the Beast, and the false Prophet, shall be cast alive into the lake that burneth with fire and brimstone, *Rev.* 20.9,10. The Apostle who was a true Minister of Christ, the weapons of his warfare was not carnal but spiritual, and his wages and maintenance was not carnal but spiritual, his portion of the world was mocking, striking, stoning, and imprisoning, hating and reviling, and he fought with beasts of Ephesus by the sword of the spirit, and was made more then a conquerer through him that loved him who was his assistance, and he obtained the crown of immortality, and he exhorted *Timothy* to minde his spiritual ministry, that he might be acquainted with the spiritual warfare: Thou as a good Souldier (saith he) of Jesus Christ, fight the good fight of faith, make full proof of thy Ministry, that thou mayest obtaine the crowne that is laid up for thee: he did not bid him go to the outward law, nor to contend with perverse disputings of men of corrupt mindes, for that would but gender to strife, *1 Tim.* 6.11,12,13,14,15,16,17.

They did not fight for carnal maintenance, witness *Paul*, who laboured with his hands, and coveted no mans silver nor gold, and said he had rather dye, then make the Gospel of Christ burdensome; and saith he to *Timothy*, Seeing that we have food and rayment, let us therewith be content; and godliness with contentment is great gain, and my care is to make the Gospel of Christ without charge; and though I be free from all men,

1 John 3.1, 2.

Rev. 17.

Rev. 20. 6, 7,8.

verf. 9. 10.

2 Cor. 10.4

Eph. 6. 17.

2 Cor. 6.4,

5,6,7,8, 9,

10.

Rom. 8.36,

37.

1 Tim. 1.

18.19.

1 Tim. 2 9,

10,11,12.

Act. 20.33,

34,35.

1 Tim. 6.6,

7, 8.

1 Cor. 9. 19 men, yet I make may self servant to all, that I might gain the more.

And the refuge that they had to flee to, was the love of God, who kept them by his power, and said, *when they persecute you in one City, flee into another, and where they will not receive you, shake the dust off your feet, it shall rise in judgement against them*: he did not bid them flee to the outward power, but to his inward power, his name being as a City of refuge, where there is safety in his power standing in his wil. They were not to compel men to come to them by an outward power, as the Priests of the world do, neither was they to compel men to pay them so much, and if they did not, to threaten them with an outward Law, but freely they had received, and freely they was to give, and you that do profess your selves to be Ministers of Christ, and the Scriptures to be your rule, and walk contrary to them, and the practice of the holy Apostles, do shew your selves to be none of the Ministers of Christ, but are Antichrists; *He that abideth not in the doctrine of Christ hath not God*, 2 John 9. 1 John 4. 1, 3. *But he that abideth in him sinneth not, but hath fellowship with the Father and the Son*, and they that were the true Ministers, did exhort others, and said, *If any came, & brought not that doctrine, receive them not, neither bid them Godspeed* lest they were partakers of their evil deeds, but those the world and the Ministry of the world knows not, but envies, hates, scoffs, scorns, and derides them, but their fruits makes them manifest to be of the seed of evil doers, wallowing in the mire, and filth of the flesh, lusting after that which is evil, and are heathens who knows not God, but the Lord is the Judge himself, and he will Judge the Heathen in righteousness, both Priests and People, and all that are enemies to him, and they that worship the Beast must drinke of the wine of the wrath of the Almighty, poured forth into the cup of his indignation, and they shall be tormented day and night, and have no rest, who worship the Beast and his Image, Rev. 14. 9, 10, 11.

The Priests Dues.

Mal. 2. 1, 2, 3. Thus saith the Lord, This commandment is to you, O Priests, who have cast the law of God behind your backs, and ran, but I never sent you, (as the false Prophets did) and are found acting the same things as they was, all preaching for hire, and saying, Thus saith the Lord, when he never spake to you: and all people, search those Scriptures, and minde your Priests, and see if they be not in the same condition that the false Prophets were in, which ran, but the Lord never sent them, and the Priests are in the same condition now, as they was then; see these Scriptures, Isa. 56. 10, 11. Jer. 5. 30, 31. Jer. 23. 16, 17, 18, 19. Isa. 29. 9. to the 16. Ezek. 34. 1, 2. to vers. 13. Isa. 28. 7, 8. Hos. 6. 9. Hos. 4. 9 Hos. 5. 1, 2. Isa. 9. 16. Zeph. 1. 4. Zeph. 3. Zach. 13. 4, 5. Mal. 2. to the 10. *The Lord is against them*, Jer. 23. 30, 31, 32. Zach. 11. 17. *Cease from them all*, Isa. 2. 22.

Rev. 22. The Lord is the teacher of all his himself, therefore cease from them, and hold them not up; for the curse of God is due to them, Mal. 2. Wo to them

them, all the plagues of God is to be poured forth upon them, that adds Jer. 23. 22. and stands not in his counsel, but have said that they were the Ministers Jer. 11. 3. of Christ, but are not, and ran, but he did not send them, and so decei- Jer. 48. 10. veth the people; & thus saith the Lord, Cursed be the deceiver, and wo to the Idol-shepherds, woe to them that take counsel, but not of me, saith the Lord, Matth. 25. 41. woe to the Crown of pride, how ye proud Priests, the Lord will render venge- Isa. 30. 1. ance upon you, and require his flock at your hand, and cause you to cease from Isa. 28. 1, 2, 3. feeding the flock, neither shall you feed your selves any more of them, but saith the Lord, I will feed the fat and the strong with judgement.

Woe to the blinde guides, the leaders of the people cause them to err, and the blinde leads the blinde, and both shall fall into the ditch. Ezek. 34. 10, 16.

Woe to the lustful and revengeful ones, that digs deep to hide their counsel from the Lord, and joyne hand in hand to persecute the righteous ones, it were better for you that a Mill-stone were hanged about your necks, and you cast into the Sea: the Lord is now coming to plead with all flesh, by his sword, and by fire, and great shall be the slain of them, Isa. 66. 15, 16. Isa. 9. 16. Matth. 15. 14.

Woe to the unprofitable servants that ran, but the Lord never sent them, neither have they profited the people, and a whirlwind shall fall grievously upon the head of wicked, Jer. 23. 16, 17, 18, 19.

All ye proud, covetous, envious, hateful, lustful, and revengeful, and scornful ones, perishing Prophets, that ran, and the Lord never sent you, and your due is the wrath of the Almighty, the wrath of God is to be revealed from Heaven in flames of fire, upon all that disobey the Gospel, which is the power of God unto salvation. 2 Thes. 1. 4, 5, 6, 7, 8, 9, 10.

Your due is wrath, terrour, horror, tribulation, and anguish to every soul that doth evil: You dissembling, proud persecuting Priests, weep, wail, and lament. Woe, and misery is coming upon you: Repent, Repent. 1 Thes. 2. 7, 8, 9, 10, 11, 12.

The Lords free love-Offering to his people.

Hoe every one that thirsteth, come and receive freely, without money, or without price, hearken diligently to me, encline your ear and hear, come, and your soul shall live, and I will make with you an everlasting Covenant, even the sure mercies of David, Harken diligently unto me, and eat ye that which is good, and let your souls delight themselves in fatness, and I will teach you my self, and you shall not need to teach one another, I will put my Laws in your hearts, and my Spirit in your inward parts, and I will create a right spirit within you, and heal you that are broken, and binde up the breaches, and pour in wine and oyl, and love you, and make my power known unto you, that wait upon me, and in waiting you shall renew your strength, and I will sprinkle clean water upon you, and take away the names of reproach, and gather you together by my spirit, as a shepherd seeketh out his sheep, in the day that he is amongst his flock, so will I search, and seek out my sheep, I will gather those that were scattered in the cloudy, and dark day, and I will lead them in and out, and they shall finde pasture, Isa. 55. 1, 2, 3, 4, 5. Heb. 8. 10, 11. Ezek. 36. 22, 23, 24, 25, 26, 27, 28, 29. Ezek. 34. 11, 12, 13, 14, 15.

pasture, upon the mountaines of Israel shall their fould be, and they shall go in and out, and inherit substance, and there shall be one fould, and one shepherd; and every man shall sit under his own vine, and under his own figtree, and none shall make them afraid; and the righteous shall be as bold as a Lyon, and none shall make them afraid, but the wicked and all that forget God shall be turned into hell, and the Lord will be the delight of his own people, and dwell in them, and make his abode with them, that they may glorifie his name for ever and ever.

17.

Childrens dues or duty to their parents. R. F.

Children, obey your parents in the Lord, for that is acceptable unto him; in obeying the Lord, you cannot disobey those that love the Lord, 3. 2 Pct. 1. Therefore minde that of God in you, that shews you sin and evil, and 19. Eph. 5. checks you when you tell a lye; and if you do obey that, it will keep you 1, 2, 3, 4, 5. in the fear of the Lord, to walk humbly before him, that he may be 6, 7. Prov. honoured by you; If I be a Father, saith the Lord, where is mine honour? 7, 1, 2. honour the Lord in yielding obedience to him, that your dayes may be 1 Joh. 3. 7. long in the land, which the Lord your God giveth you; and love one 8, 9, 10, 11. another, and be not stubborn, nor self-willed, nor cross, nor hasty, nor Psal. 119. envious, for therein you do dishonour the Lord; but be gentle, and diligent, and loving, and faithful, and meek, and moderate, let your moderation appear towards all men, and there you honour your parents in Prov. 3. 1. the Lord, in walking in obedience to his commands, and walking humbly Prov. 4. 1. before him, for that is well pleasing and acceptable unto him, and unto Prov. 5. 1. all those that loves him: and he that loveth him that begat, loveth him 1 Joh. 5. 1, 2. that is begotten also, 1 Joh. 5. love the Lord with all your heart, and Col. 3. 20. obey your parents in the Lord, and love is the fulfilling of the Law.

Servants dues or duty to their Masters. R. F.

Eph. 6. 5, 6. Servants, obey your masters in the Lord, for, saith he, If I be a master, 7, 8. Psal. where is my fear? fear the Lord, and give glory to his name, and be 119. 17, 18. faithful as to the Lord, and labour in love and diligence; be not churlish, Titus 2. 9. cross, stubborn, nor slothful in business, but fervent in spirit, serving the 10, 11, 12. Lord, not with eye-service, as men-pleasers, but with singleness of heart, as to the Lord, knowing that of the Lord you shall receive a reward, Col. 3. 22, 23, 24, 25.

Wives dues or duty to their husbands. R. F.

Wives, be in subjection to your own husbands, and love them in the 1 Cor. 11. 3. Lord, walking in obedience to his commands, and be not angry, nor 1 Pct. 3. 1. proud, nor stubborn, nor cross, nor hasty, nor peevish, nor perverse, do 2, 3, 4, 5. not scold, nor brawle, nor lye, nor swear, for God doth forbid it; but be Eph. 4. 29. loving, and meek, gentle, and lowly minded, and be in subjection to the 30, 31, 32. Lord,

Lord, and live in love one with another ; let not the woman usurpe authority over the man, but be in subjection, as *Sarah* was, who obeyed *Abraham*, and called him Lord ; and be chaste, and sober minded, and stay at home, and waite upon the Lord, and give glory to his name, in yeelding obedience to his commands, that he may be honoured and glorified for ever.

Husbands dues or duties to their wives, parents to their children, and masters to their servants. R. F.

Husbands, love your wives, as Christ loved his Church, and gave himself for it, and be loving and gentle to them, according to the command of the Lord ; and teach your children the fear of the Lord, and be patterns and examples of godliness to them, deal gently with them ; and be not hasty with your servants, but rule in love, and diligence, and let them have their dues, cherishing every tender desire in them that is towards godliness, and exhort one another in love: be not hasty nor cross, but meek and lowly in heart, remembering that it is the command of your Master which is in heaven ; give glory to his name, in yeelding obedience to his commands.

Eph. 5.25,
26, 27, 28.
1 Pet. 3.7,
8, 9, 10, 11,
12, 13.
Col. 4.1, 2.
Eph. 6.9,
10. Jam. 3.
1, 2. Levit.
19.13.

Tradesmens dues or duty to the Lord. R. F.

Tradesmen, and labourers, be faithful to the Lord, and do not couzen and cheat, deceive and dissemble one with another, and in bargaining, see that you do not go beyond, to defraud thy brother ; use plainness of speech, and deal truly one with another ; let your words be few, use no deceit, for no deceitful person shall dwell in the house of the Lord : and in all your communication, let your yea be yea, and your nay nay : and swear not at all, God doth forbid it, and he that breaks one of the least of his commands, and teacheth so, he is the least in the kingdome of heaven : give glory to the Lord in yeelding obedience to his commands, and serving your generation in faithfulness, living in love one with another.

1 Pet. 3.16,
17. Deut.
25. 23, 24,
35, 26.
1 Pet. 1.13.
14, 15, 16,
17. Levit.
19.11, 12,
13. Mat. 5.
37. Jam. 5.
12. Mat. 7.
12.

Magistrates dues or duty to the Lord. R. F.

Fear the Lord, and lay aside pride and covetousness, God doth forbid it ; and be faithful to the Lord, judging righteous judgement, in punishing evil doers, and countenancing them that do well ; and plead the cause of the poor and needy, taking neither gifts nor rewards : and feed the hungry, cloath the naked, and let the oppressed go free ; use no partiality nor hyypocrisie, for wo is the hypocrites portion : and take heed of self-ends, for gifts blinds the eyes of the wise ; do justly, love mercy, and walk humbly with the Lord ; it is joy to the just to do judgement : when the righteous bear rule the City rejoyceth, but when the wicked

Eph. 5.2.
Pro. 16.18,
19. Pro. 13.
6, 7, 8, 9, 10
Isa. 1.17.
Deut. 16.
18, 19, 20,
Exo. 23.7,
8, 9. 2 Sam.
23.3, 4.
Deut. 1.17 Deut. 10.12, 13. Deut. 11.1. Deut. 27.29.

bearcth rule, the land mournes; Love the Lord, and walke in obedience to his commands.

You that keep Alehouses and Taverns,

See that you do not let men consume the creatures of God upon their lusts, to be drunk, and make beasts of themselves; it is required of
 Isa. 28.7, 8. Isa. 28.3, you not to suffer the creatures of God to be abused, for men to consume
 4. Haba. 2. and swallow up, and devour the creatures of God, more then is in the
 5,6,7,8,9. service. Every creature of God is good in its service, as it was created
 1 Tim. 4.4. for the health and preservation, but not for the lust; take heed of letting men have Ale, Beer, or Wine to be drunk, and abuse the good creatures of God, to devour the creation, and so dishonour the Lord, as
 2 Thes. 1.8, you will answer it before the Lord, the righteous Judge of heaven and
 9. earth, at the tribunal-seat of judgement, now that he is coming to plead with all flesh, by his sword and by fire, who is the heart-searcher and tryer, Isa. 66.15,16. Jer. 17.10.

You that live in hawking, and hunting, gaming, and sporting,

Lay aside all vaine sports and pleasures, God doth forbid them; lay
 Isa. 57. 4, aside all your vaine delights, and forsake your vain companies, and put
 12, 13. away jesting, with foolish talking, God doth forbid it: you live in pleasures and wantonness, nourishing your earthly hearts, as in a day of
 Isa. 63.6. slaughter, and kills, and slayes the holy one and the just; and they that
 Eph. 5.2,3, lives in pleasures are dead in trespasses and sins, and are enemies of righteousness: therefore fear the Lord God Almighty, and give glory to his name,
 4. Isa. 56.4. in departing from iniquity, and walking in his fear, least his judgements
 Jam. 5.5,6. overtake you, and cut you off out of the land of the living.
 Isa. 1.19, 20.

Dues to whoremongers and adulterers.

Whoremongers and Adulterers, that lives in the lust and filth of the flesh, God will judge you and plague you, and pour out the vials of his wrath and indignation upon you, the plagues of God is your portion, and you are for the fire, Mal. 4.1.& 3.5.

What is due to the wicked, and all that forget God, who turns his grace into wantonness.

Isa. 3.11.
 Isa. 2. Isa. Thus saith the Lord, wo to the wicked; it shall be ill with them: wo
 28.1. Luk. to the proud and lofty ones, wo to all hypocrites, and dissemblers, that
 6. 25. Isa. sayes one thing, and do another: wo to all drunkards; wo to them that
 33.1. Amos. laugh now, for they shall mourn; wo to the careless daughters that are
 6.1. Isa. 29. at ease: wo, wo to blood-thirsty ones, wo to all lustful and revengful
 15. ones, wo to them that digge deep to hide their counsel from the Lord: wo,

wo to them that take counsel, but not of the Lord: wo to them that co-Luk. 6.24,
 ver with a covering, but not of his Spirit; wo to them that are at ease 25, 26.
 in Sion; wo to them that are strong to drink wine, and strong drink; Isa. 30.1.
 wo to them that covet to themselves an evil covetousness; wo to them Isa. 5.11.
 that add drunkenness to thirst; wo to all backsliders; wo to him that Pro. 14.14.
 sets his hand to the plow, and looks back; wo to them that adds sin unto Luk. 9.62.
 sin, and draws iniquity as with cart-ropes; wo to all scoffers, and scorn- Isa. 5.18,
 ers; wo to all that go on in the wayes of *Cain*, to envy and murder; wo 20, 21, 22,
 to them that go on in wayes of *Baal*, teaching for gifts and rewards; wo 23, 24, 25.
 to all lyers, and false swearers, theeves and robbers; wo, wo, wo to them Jud. 11, 12.
 that adds their own inventions, teaching for doctrine the traditions of Mat. 13.41.
 men, the plagues of God is their portion, cursed be the deceiver; wo to 42. Jer. 23.
 all blinde guides, howl and weep for the misery that is coming upon you. 1. Ezek. 34.
 Now workers of iniquity must depart into hell; depart ye that be work- 2. Rev. 22.
 ers, of iniquity, saith Jesus Christ, I know you not, go ye cursed, into hell, 18. Mat. 23.
 prepared for the devil and his angels, and take the unprofitable servant, 15, 16.
 bind him hand and foot, and cast him into utter darkness, where shall be Mat. 7.23.
 weeping and gnashing of teeth. Mat. 25.41,
 42, 43, 44,
 45, 46.
 Mat. 25.30

*All people young and old, great and small, who are yet in the
 earth, the lust and the fall.*

Who lives in opinions, sects, and fleshly fancies, following the tradi-
 tions, and customes, and rudiments of the world, which is after the flesh,
 feeding the fleshly mindes, keeping that alive which must dye, the old
 man, the man of sin, which causeth divisions, jarrings, and janglings, rent-
 ing, and tearing one another in peeces, for earth, and earthly things, are
 ye not carnal? and to be carnally minded is death, for the carnal minde
 is enmity with God, and is not in subjection to the law of God, neither
 indeed can be, and they that are in the flesh, and the fall, cannot please
 God, and that is the reason of childrens disobedience to their parents,
 servants to their masters, wives to their husbands, and Magistrates, and a
 people to their God, living in the old nature, under the curse, and in o-
 pinions, sects, and fleshly fancies, which those that are dead with Christ
 from the rudiments of the world do deny.

Rom. 8.

*Therefore set your affections on things which are above,
 and not on things on the earth.*

Col. 3.2.

And that you may be raised by the power of God, out of the fall, minde
 that which is pure in you, that shews you sin, and evil, to be guided by
 it, and it will turn your mindes out of the earth, and the lust, and direct
 you to God, who is pure, that your affections may be drawn out of the
 earth to seek the kingdom of God and his righteousness, affecting that
 which is pure, holy, and good, that God may be glorified by you, in
 yeelding obedience to him, your mindes being directed towards him; as

you do arise out of the fall, you come out of all opinions, sects, and fleshy fancies, and children comes into subjection to their parents, wives to their husbands, and magistrates, and a people to their God, and the Image of God comes to be restored again, righteousness being born up into your understandings to rule; Christ being made manifest to destroy the old nature, and to work out the old leaven, the new man being raised up, which after God is created in righteousness and true holiness, and the soul redeemed out of the grave, and the darling being delivered from the dogge. The man-child born up to rule, he being the express Image and brightness of his Fathers glory, ruling in the bodies of those that are made the temples of the Holy Ghost, and spiritual sacrifices is offering up continually to God the Father, and spiritual praises is returning to him, and fruits of his Spirit is brought forth to his praise and glory, he being worshipped in Spirit and in Truth, by all those that are born againe, being of one heart, and of one minde, all one soul, there can be no divisions, but all being guided by the Spirit of God, as one, and in one, gives glory to his Name, singing hymns and spiritual songs, with grace in their hearts, with the spirit, and with the understanding, all being of one faith, one family, one household, one God, and Father of all, in all, and through all, those that are born again, and redeemed out of the fall, up to the Lord God, and to the Lamb.

Having fought a good fight, and finished my course, there is henceforth laid up for me a Crown of Life, and not for me only, but for all them that loves the Lord Jesus Christ, who waits for his appearance: and I know that my redeemer liveth.

Tit. 2. 3, 3, Young men, be sober minded, old men, be grave and temperate, and
4, 5, 6, all people live in love one with another, and forsake that which is evil,
Col. 3. 8, 9, Cease to do evil, and learn to do well, and beware of lying, and speak-
13, 14, 15, ing evil of that you know not, lest you be condemned with the wicked;
16. Jam. 5. behold, the Judge stands at the door; now you have time, prize it, and
9. fear the Lord God Almighty, and give glory to his Name, for the hour
of his Judgement is coming, this is the day of your visitation.

Divide the word aright, and render to every man his due.

Render to *Cesar* that which is *Cesars*; tribulation and anguish to every
soul that doth evil, to the Jew first, and also to the Gentile: and how can
Mat. 22. 21, ye believe that seeks honour one of another, and seeks not the honour
Rom. 2. 5, that is of God? and how can ye do well that are accustomed to do evil?
6, 7, 8, 9, but God will reward every man according as his deeds is: Wo to the
Joh. 5. 44. wicked, it shall be ill with them.

Render

Render to God the things that are Gods.

All honour, and glory, and praise, and thanks be to thee, O Lord God Almighty, which art, and wast, and art to come; thou art worthy to be praised, honoured, and glorified for ever, and ever.

All ye that love the Lord, bless ye the Lord, praise him, and magnific him for ever, who is the *Alpha* and *Omega*, the beginning and the ending, the first and the last, who is King of kings, and Lord of Lords, blessed for ever, Amen.

Hallelujah to the Highest.

An exhortation to all people, that have a desire to know the truth, that the truth may make them free.

EVery one that hath a desire to know the truth, that the truth may set you free, minde the light of God in you, that shews you sin and evil, that which checks you when you do amils, either when you lye or swear, or are proud, or covetous, or oppress, or envy, or hate, or backbite one another, or use any deceit, there is something in you that will check you, and tell you that you should not do so, if you hearken to it; that which shews you your vain thoughts, and wandering desires, and wicked imaginations; if you hearken to that, and let it guide your mindes, it will turn them within, and so shew you how you have spent your time, and bring you to consider of your wayes and your doings, that you may forsake that which is evil, and turn to the Lord, that he may have mercy upon you: this light within, if you hearken to it, it will not suffer you to do any wrong to any man, but to do to all as you would be done by; and obeying it, it will teach you to deny your selves of pride, and covetousness, and oppression, and drunkenness, and lying, and swearing, and vain talke, and foolish jesting, and all vain delights and pleasures whatsoever: and minding this light within, to be obedient to it, it will crosse your earthly wills, and turn you out of the lust and filth of the flesh, and lead you out of all the world's wayes, and words, and customes, and fashions, and worships, and delights, and vanities whatsoever, and bring you to delight in the Lord, to do his will, in yeelding obedience to his commands, in what the light doth require of you to be done, that you may cast off the works of darkness, as this light within makes them manifest to you: this light within you, will not suffer you to eat and drinke, to make your selves wanton; if you hearken to it, and let it guide your mindes, this light within will not let you wear apparel to make your selves proud, and burden and oppress poor creatures: if you hearken to it, and here is your teacher, this light, obeying it; and here is your condemnation, this light, disobeying it: this light is not without you, a

Chapter

Chapter or a verse, but the light is within, as it was in them that spoke forth the Chapters: Ye have a light, to the which ye do well to take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day-star arise in your hearts. Take heed to that light, lest ye be condemned by it: obeying it, it will shew you the way to salvation; disobeying this light, it will condemn you.

Now you have time, prize it, and take heed of rejecting the counsel and admonition of the Lord to your souls, as you will answer it before the Lord; consider of it, and lay it to heart, this is the day of your visitation.

A Wake, awake, you blinde watchmen, whose eyes are blinded with gifts and rewards, for those have blinded your eyes: give over taking your great hire, you hirelings, tythmongers, and robbers; the Lord is against you: you never entered in at the door, but have climbed up another way by your serpentine wisdom, and go on in wayes of *Cain*, murdering by consent, as the false Priests did, running to the Magistrate to persecute such who are sent of the Lord, to lay your deceits open; you run greedily after the wages of *Balaam*; which perished in the gaine-saying, and so shall you, except you repent: you are blind guides, and leads the people blinde, teaching them your traditions, inventions, and imaginations, for the Doctrine of Christ; and herein you are blasphemers, in calling the imaginations of your own Brain the Doctrine of Christ, you are greedy doggs, and every one looks for his gain from his quarter, where he lives: and with such you are at peace, who puts into your mouths; but those that put not into your mouths, you prepare war against them; you either go to law with them, or prepares a prison for them, and in your Assemblies in your idols Temple, you casts all evil aspersions on them, by your slanderous tongues, and there you have liberty to speak lyes, to backbite, raile, and falsly to accuse, and none must contradict you; and he that will not receive your vaine repetitions, for the doctrine of Christ, is persecuted by you: and thus you bear rule by your means over the people, lording over Gods heritage; you seduce the people from the anointing within them, to follow your vain traditions and inventions without them,

them : and thus *the blinde leads the blinde, till both fall into the ditch.* Cease from these blinde watchmen, magistrates, and rulers, and all people ; and hold them not up, for the Lord is against them, and be not partakers of so great sins, lest you be made partakers of the plagues that shall fall on them : the Lord is the alone teacher of his children.

Thomas Adams a prisoner of the Lord at *Torke* Castle, for witnessing forth to the truth, by the world called a Quaker.

F I N I S.
